

'hortus conclusus'



A Series of
mediaeval Latin hymns
With Selected English Renderings



PART THREE
VENANTIUS FORTUNATUS
(circa 530 - post 600)

Printed by Stephen A. Hurlbut
AT THE SAINT ALBANS PRESS
Mount St. Alban, Washington, D. C.

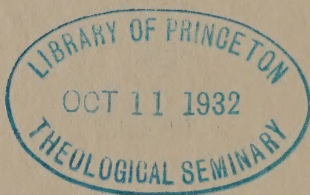
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VENANTIUS FORTUNATUS

VENANTIUS FORTUNATUS stands on the threshold of the Middle Ages. Shortly before he was born near Treviso in Northern Italy about 530 A. D., two events had occurred which marked the end of the Roman Age: in 529 Justinian had closed forever the School of Athens, and in the same year Benedict had founded the Monastery of Monte Cassino. The life work of Fortunatus is symbolized by these two events: in education and training he represents the old Roman culture, but in his spiritual outlook he already belongs to the Middle Ages. His poetry preserves the old forms but pours into them a new spirit.

He was educated in the imperial city of Ravenna, but just before the Longobard invasions he left Italy, and in 565 undertook a pilgrimage to the tomb of St. Martin of Tours, by whose intercession he believed he had been miraculously cured of threatened blindness. This journey brought him through the chief cities of the Frankish realm. At the court of Sigibert in Metz he celebrated in an epithalamium the marriage of that king with the Visigothic Brunchildis, who was in all probability the historical prototype of the legendary Brunhilde.

After paying his vow to the saint in Tours, he came to Poitiers, where the pious Radegunde of Thuringia, sometime wife of the brutal Merovingian king Clothar,

the murderer of her brother, had founded the Monastery of the Holy Cross. Here Fortunatus remained until the Queen's death in 587, the trusted friend and literary adviser of his royal patroness. Under her influence he took priest's orders, and finally, toward the end of the century, was made Bishop of Poitiers. The year of his death is not known, but it must have occurred within the first decade of the seventh century.

Among the friends of Fortunatus in Gaul was Gregory of Tours, the historian of the Franks, and it is from him we learn the circumstances under which the famous hymns 'in Honour of the Holy Cross' were composed. He tells us that Radegunde, before consecrating her monastery Church, had begged and received from the Eastern Emperor Justinus a fragment of the wood of the True Cross. "The King [Sigibert] then enjoined the blessed Euphronius, Bishop of Tours, to perform this task [of depositing it in the convent]; who, coming with clergy to Poitiers, brought the holy relics to the monastery with much chanting of psalms, with pomp of gleaming tapers, and incense." (*Historia Francorum*, IX, 40, tr. by O. M. Dalton, Oxford, 1927, ii, 413). The enamelled central portion of the triptych received from Constantinople, with the relic, is still at Poitiers. (*ibid.*)

'Inspired by the occasion the poet composed these hymns of the Crucified King, [the *Vexilla regis prodeunt* and the *Pange lingua gloriosi proelium certaminis*], among

the grandest hymns of the Latin Church, in which in glowing accents he invites us to contemplate the mystery of love accomplished on the Cross.' (Julian's *Dict. of Hymnology*). They were primarily processional hymns and, it would seem, were solemnly sung for the first time on Nov. 19, 569. In the present Roman Breviary the *Pange lingua* has been divided into two hymns as I have indicated in the text.

The poetry of Fortunatus is still quantitative (except for occasional lapses from the classical norm), but the newer principle of a rhythm based on word accent is already making itself felt, and, especially in the hymns, accent nearly always coincides with ictus. There is also much use made of rime, assonance, and alliteration.

The *Vexilla regis* is written in iambic dimeter, like the hymns of Ambrose. The *Pange lingua* employs the trochaic tetrameter (or *Septenarius*), the ancient triumphal measure of the Roman legions, which some two centuries earlier had been used with such a strange and beautiful effect by the author of the *Pervigilium Veneris*. (In regard to this rhythm see Mackail, *Latin Lit.*, p. 244.)

The *Crux benedicta* is written in elegiac couplets, a favorite metre of Fortunatus and one which he handled with ease and grace. This poem, Raby says, is full of that strange and novel beauty with which Christian mysticism was learning to adorn the measures borrowed from the ancient world. (*Christian Latin Poetry*, p. 89).

IN HONOREM SANCTAE CRUCIS

VEXILLA REGIS PRODEUNT,
fulget crucis mysterium,
quo carne carnis conditor
suspensus est patibulo.

2 Confixa clavis viscera,
tendens manus, vestigia,
redemptionis gratia
hic immolata est hostia.

3 Quo vulneratus insuper
mucrone diro lanceae,
ut nos lavaret crimine,
manavit unda et sanguine.

4 Impleta sunt quae concinit
David fideli carmine,
dicendo nationibus:
'regnavit a ligno Deus.'

5 Arbor decora et fulgida,
ornata regis purpura,
electa digno stipite
tam sancta membra tangere.

"VEXILLA REGIS PRODEUNT"

- 1 *The royal banners forward go;
The cross shines forth in mystic glow,
Where he in flesh, our flesh who made,
Upon the tree of pain is laid.*
- 2 *Behold! the nails, with anguish fierce,
His outstretched hands and vitals pierce!
Here, our redemption to obtain,
The mighty sacrifice is slain!*
- 3 *Where deep for us the spear was dyed,
Life's torrent rushing from his side,
To wash us in that precious flood
Where mingled water flowed and blood.*
- 4 *Fulfilled is all that David told
In true prophetic song of old;
Amidst the nations, God (saith he)
Hath reigned and triumphed from the Tree.*
- 5 *O Tree of beauty! Tree of light!
O Tree with royal purple dight!
Elect on whose triumphal breast
Those holy limbs should find their rest!*

- 6 Beata cuius bracchiis
pretium pependit saeculi,
statera facta est corporis,
praedam tulitque tartari.
- 7 Fundis aroma cortice,
vincis sapore nectare,
iucunda fructu fertili
plaudis triumpho nobili.
- 8 Salve ara, salve victima,
de passionis gloria,
qua vita mortem pertulit
et morte vitam reddidit.



¶ The tr. is by Neale, except the last line of st. 1 (where he followed a different text), and stanza 2, which was not tr. by him. These are by Chambers.

¶ The allusion in st. 4 is based on a reading of Ps. 90, 10, found in the so-called Italic version: *Dicite in gentibus quia Dominus regnavit a ligno*. In reality the last two words were an early Christian addition.

¶ Text of the *Vexilla regis* and of the *Pange lingua* in Walpole, 174, 167; Oxf. Bk. 21, 22; Raby, 89, 90; Phillimore, 26, 27; Jahrtausend, 37, 38.

- 6 On whose dear arms, so widely flung,
The weight of this world's ransom hung:
The price of human kind to pay,
And spoil the spoiler of his prey.
- 7 With fragrance dropping from each bough,
Sweeter than sweetest nectar thou,
Decked with the fruit of peace and praise,
And glorious with triumphal lays,
- 8 Hail, Altar! Hail, O Victim, thee
Decks now thy passion's victory;
Where life for sinners death endured,
And life by death for man procured.



¶ PANGE LINGUA: the tr. of the first four st. is by Percy Dearmer (*Eng. Hymnal*, 95); the rest is by Neale; as is also that of the *Crux benedicta*, p. 13.

¶ In st. 2 there is a reference to the ancient belief that the Cross was made of wood from a seed or bough of the Tree of Life, given to Adam before his expulsion from Paradise (see S. Baring Gould, *Curious Myths of the Middle Ages*, No. xv.)

¶ CRUX BENEDICTA: text in Walpole, p. 178; and in Trench, p. 132, with excellent notes.

IN HONOREM SANCTAE CRUCIS

§ Tempore Passionis ad Matutinum.

PANGE, LINGUA, GLORIOSI
proelium certaminis,
et super crucis tropaeo
dic triumphum nobilem,
qualiter redemptor orbis
immolatus vicerit.

2 De parentis protoplasti
fraude factor condolens,
quando pomi noxialis
morte morsu corrui,
ipse lignum tunc notavit
damna ligni ut solveret.

3 Hoc opus nostrae salutis
ordo depoposcerat,
multiformis perditoris
arte ut artem falleret,
et medelam ferret inde
hostis unde laeserat.

"PANGE LINGUA GLORIOSI"

§ At Matins in Passiontide.

- 1 *Sing, my tongue, the glorious battle,
Sing the ending of the fray;
Now above the Cross, the trophy,
Sound the loud triumphant lay;
Tell how Christ, the world's Redeemer,
As a victim won the day.*
- 2 *God in pity saw man fallen,
Shamed and sunk in misery,
When he fell on death by tasting
Fruit of the forbidden tree:
Then another tree was chosen
Which the world from death should free.*
- 3 *Thus the scheme of our salvation
Was of old in order laid,
That the manifold deceiver's
Art by art might be outweighed,
And the lure the foe put forward
Into means of healing made.*

4 Quando venit ergo sacri
plenitudo temporis,
missus est ab arce patris
natus, orbis conditor,
atque ventre virginali
carne factus prodiit.

5 Vagit infans inter arta
conditus praesepia;
membra pannis involuta
virgo mater adligat,
et pedes manusque crura
stricta pingit fascia.

§ Tempore Passionis ad Laudes.

6 Lustra sex qui iam peracta
tempus implens corporis,
se volente, natus ad hoc,
passioni deditus,
agnus in crucis levatur
immolandus stipite.

7 Hic acetum, fel, arundo,
sputa, clavi, lancea;

4 Therefore when the appointed fullness
Of the holy time was come,
He was sent who maketh all things
Forth from God's eternal home;
Thus he came to earth, incarnate,
Offspring of a maidens's womb.

5 Weeps the infant in the manger
That in Bethlehem's stable stands:
And his limbs the virgin mother
Doth compose in swaddling bands,
Meetly thus in linen folding
Of her God the feet and hands.

§ At Lauds in Passiontide.

6 Thirty years among us dwelling,
His appointed time fulfilled,
Born for this, he meets his passion,
For that this he freely willed:
On the Cross the Lamb is lifted,
Where his life-blood shall be spilled.

7 He endured the nails, the spitting,
Vinegar, and spear, and reed;

mite corpus perforatur;
 sanguis, unda profluit,
terra, pontus, astra, mundus
 quo lavantur flumine.

8 Crux fidelis, inter omnes
 arbor una nobilis,
nulla talem silva profert
 flore, fronde, germine,
dulce lignum dulce clavo
 dulce pondus sustinens.

9 Flecte ramos, arbor alta,
 tensa laxa viscera,
et rigor lentescat ille
 quem dedit nativitas,
ut superni membra regis
 mite tendas stipite.

10 Sola digna tu fuisti
 ferre pretium saeculi,
atque portum praeparare
 nauta mundo naufrago,
quem sacer cruor perunxit
 fusus agni corpore.

*From that holy body broken
Blood and water forth proceed:
Earth, and stars, and sky, and ocean
By that blood from stain are freed.*

- 8 *Faithful Cross! above all other,
One and only noble tree!
None in foliage, none in blossom,
None in fruit thy peer may be:
Sweetest wood, and sweetest iron!
Sweetest weight is hung on thee.*
- 9 *Bend thy boughs, O Tree of Glory!
Thy relaxing sinews bend;
For awhile the ancient rigour
That thy birth bestowed, suspend;
And the King of heavenly beauty
On thy bosom gently tend!*
- 10 *Thou alone wast counted worthy
This world's ransom to uphold;
For the shipwrecked race preparing
Harbour, like the Ark of old;
With the sacred blood anointed
From the smitten Lamb that rolled.*

DE CRUCE DOMINI

C RUX benedicta nitet, dominus qua carne pependit
atque cruore suo vulnera nostra lavit.

- 2 Mitis amore pio pro nobis victima factus
traxit ab ore lupi qua sacer agnus oves.
- 3 Transfixis palmis ubi mundum a clade redemit
atque suo clausit funera mortis iter.
- 4 Hic manus illa fuit clavis confixa cruentis,
quae eripuit Paulum crimine, morte Petrum.
- 5 Fertilitate potens, ô dulce et nobile lignum,
quando tuis ramis tam nova poma geris,
- 6 Cuius odore novo defuncta cadavera surgunt,
et redeunt vitae qui caruere diem.
- 7 Nullum uret aestus sub frondibus arboris huius,
luna nec in nocte sol neque meridie.
- 8 Tu plantata micas, secus est ubi cursus aquarum,
spargis et ornatas flore recente comas.
- 9 Appensa est vitis inter tua bracchia, de qua
dulcia sanguineo vina rubore fluunt.

- 1 That bleſt Cross is displayed, where the Lord in fleſh was
suspended,
And, by his blood, from their wounds cleansed and redeemed
his elect:
- 2 Where, for us men, through his love, become the victim of mercy,
He, the bleſt Lamb, his sheep saved from the fangs of the
wolf:
- 3 Where, by his palms transpierced, he redeemed the world from
its ruin,
And by his own dear death closed up the path of the grave.
- 4 This was the hand that, transfixed by the nails, and bleeding
of old times,
Paul from the depth of his crime ransomed, and Peter from
death.
- 5 Strong in thy fertile array, O Tree of sweetness and glory,
Bearing such new-found fruit 'midst the green wreaths of
thy boughs:
- 6 Thou by the savour of life the dead from their slumbers re-
storest,
Rendering sight to the eyes that have been closed to the day.
- 7 Heat is there none that can burn beneath thy shadowy covert;
Nor can the sun in the noon strike, nor the moon in the night.
- 8 Planted art thou beside the streams of the rivers of waters:
Foliage and loveliest flowers scattering widely abroad.
- 9 Fast in thy arms is enfolded the Vine; from whom in its ful-
ness,
Floweth the blood-red juice, Wine that gives life to the soul.

VERSUS DE RESURRECTIONE DOMINI

TEMPORA florifero rutilant distincta sereno
et maiore poli lumine porta patet.

- 2 Altius ignivomum solem caeli orbita ducit,
qui vagus Oceanas exit et intrat aquas.
- 3 Armatis radiis elementa liquentia lustrans
adhuc nocte brevi tendit in orbe diem.
- 4 Splendida sincerum producunt aethera vultum
laetitiamque suam sidera clara probant.
- 5 Terra favens vario fundit munuscula fetu,
cum bene vernaes reddidit annus opes.
- 6 Mollia purpureum pingunt violaria campum,
prata virent herbis, emicat herba comis.
- 7 Paulatim subeunt stellantia lumina florum
arridentque oculis gramina tincta suis.
- 8 Semine deposito lactans seges exilit arvis,
spondens agricolae vincere posse famem.
- 9 Caudice desecto lacrimat sua gaudia palmes,
unde merum tribuat, dat modo vitis aquam.

FOR THE FEAST OF THE RESURRECTION

- 1 *Season of luminous days, marked bright with the birth of the
flowers,
Flooding the face of the sky full with profusion of light!*
- 2 *Higher the fiery sun rides now through the arc of the heavens,
Rising from Ocean at morn, setting in Ocean at night.*
- 3 *Armoured in radiant light, he traverses the clear empyrean,
And, with diminishing night, adds to the length of the days.*
- 4 *Brilliant with cloudless blue are the infinite depths of the
aether;
Even the clear-shining stars tell of their rapturous joy.*
- 5 *Earth pours forth from her bosom the varied array of the
blossoms;
Spring with its guerdon of bloom opens the year with its gifts.*
- 6 *Violets purple the ground with a fair, soft mantle of beauty;
Green are the meadows with grass, waving and flashing in
light.*
- 7 *Flowers of a star-like beauty spring day by day into being;
Dotted with flowers like stars, smiling the pastures rejoice.*
- 8 *Succulent blades shoot forth from the seed thick sown in the
furrows,
Pledge to the farmer of grain, rich with the promise of food.*
- 9 *Cut by the hand of the pruner, the vine weeps tears in its joy;
Water exudes from the stock, earnest of wine to be.*

- 10 Cortice de matris tenera lanugine surgens
praeparat ad partum turgida gemma sinum.
- 11 Tempore sub hiemis foliorum crine revulso
iam reparat viridans frondea tecta nemus.
- 12 Myrta, salix, abies, corylus, siler, ulmus, acernus,
plaudit quaeque suis arbor amoena comis.
- 13 Construitura favos apes hinc alvearia linquens
floribus instrepitans poplite mella rapit.
- 14 Ad cantus revocatur avis quae carmine clauso
pigrior hiberno frigore muta fuit.
- 15 Hinc Philomena suis attemperat organa cannis,
fitque percusso dulcior aura melo.
- 16 Ecce, renascentis testatur gratia mundi
omnia cum Domino dona redissee suo.
- 17 Namque triumphanti post tristia tartara Christo
undique fronde nemus, gramina flore favent.

10 *Veiled in a velvety down, from the bark of the mother arising,
Swelling the buds push forth, eager to burst into life.*

11 *Stripped of the glory of leaves and lashed by the fury of winter,
Now are the groves restored, shining in fresh, young green.*

12 *Myrtle and willow and fir, with the hazel, the elm and the
maple,
Every tree in the grove adds to the paean of praise.*

13 *Bees, forsaking the hive, pass humming from flower to flower,
Then to their waxen abodes, laden with honey return.*

14 *Freed from the frost of the winter, the birds too burst into
singing;
Silent, benumbed have they been, sealed was the fountain
of song.*

15 *Now Philomena returns, retuning her notes as aforesaid,
Filling the air with a sweet, echoing medley of song.*

16 **Lo, the fair beauty of earth, reborn, renders thanks to the
Maker;
Every good gift of the year now with its Master returns.*

17 *Praise unto Christ the triumphant o'er death and the realms
of destruction
Sing in their foliage the trees, chant in their beauty the flowers.*

- 18 Legibus inferni oppressis super astra meantem
laudent rite Deum lux, polus, arva, fretum.
- 19 Qui crucifixus erat, Deus ecce per omnia regnat,
dantque creatori cuncta creata precem.

SALVE, FESTA DIES

- 20 *Salve, festa dies, toto venerabilis aevo,
qua Deus infernum vicit et astra tenet.*
- 21 Nobilitas anni, mensum decus, arma dierum,
horarum splendor, scripula, puncta foveant.
- 22 Hinc tibi silva comis plaudit, hinc campus aristis,
hinc grates tacito palmite vitis agit.
- 23 Si tibi nunc avium resonant virgulta susurro,
has inter minimus passer amore cano.
- 24 Christe, salus rerum, bone conditor atque redem-
unica progenies ex deitate Patris; §ptor,
- 25 Inrecitabiliter manans de corde parentis,
verbum subsistens et penetrare potens;

18 *Victor o'er hell and its legions, he mounts to the heaven of heavens;*

Earth and the sea and the sky praise him as God over all.

19 **He that was nailed to the cross is God and the Maker of all things;*

All things created on earth worship the Maker of all.

§ PROCESSIONAL FOR EASTER-DAY

20 **Hail thee festival day, blest day that art hallowed for ever,
Day wherein God o'ercame hell and arose from the dead!*

21 *Queen of the year art thou, and the glory of months and of seasons;*

Moments and hours in their flight ring with praises of thee.

22 *Therefore the grain of the fields and the trees of the forest
applaud thee,*

Therefore the shoots of the vine silent give thanks unto thee.

23 *Every thicket resounds with the birds sweet-voiced in their singing:*

So would I too unto thee warble a love-song of praise.

24 *Christ, who art Saviour of all, good Maker of man and Redeemer,*

Only begotten of God, Son of the Father supreme.

25 *Thou, the ineffable Word, derived from the heart of the Father,
Thou, in thy essence divine, cause and maintainer of all;*

- 26 Aequalis, concors, socius, cum Patre coaevus,
quo sumpsit mundus principe principium.
- 27 Aethera suspendis, sola congeris, aequora fundis,
quaeque locis habitant, quo moderante vigent.
- 28 Qui genus humanum cernens mersisse profundo,
ut hominem eriperes es quoque factus homo.
- 29 Nec voluisti etenim tantum te corpore nasci,
sed caro, quae nasci, pertulit atque mori.
- 30 Funeris exsequias pateris vitae auctor et orbis,
intras mortis iter dando salutis opem.
- 31 Tristia cesserunt infernae vincula legis,
expavitque chaos luminis ore premi.
- 32 Depereunt tenebrae Christi fulgore fugatae,
et taetrae noctis pallia crassa cadunt.
- 33 Pollicitam sed redde diem, precor, alma potestas,
tertia lux rediit; surge, sepulte Deus.
- 34 Non decet ut humili tumulo tua membra tegantur,
neu pretium mundi vilia saxa premant.

26 *Equal in heart and in will, co-eternally one with the Father,
Ere the beginning of time, source and beginner art thou !*

27 *Thou that upholdest the heavens, the earth, and the depths
of the ocean,
Giving to each his abode, fixing the limits of life,*

28 *Who, in thine infinite pity, beholding the world's desolation,
Seeking to save mankind, tookest the nature of man.*

29 *Nor didst thou deem it enough to be born in the form of a mortal,
But as a mortal endur'dst even the death on the cross.*

30 ** Mourning they laid thee to rest, who art author of life and
creation,
Treading the pathway of death, life thou bestowedst on man.*

31 ** Jesus has harrowed hell, he has led captivity captive;
Darkness and chaos and death flee from the face of the light.*

32 *Lo, at the coming of Christ the shadows are put to con-
fusion;
Darkness and terror and gloom yield to the power of the light.*

33 ** God of all pity and power, let thy word be assured to the
doubting;
Light on the third day returns; rise, Son of God, from the tomb.*

34 ** Ill doth it seem that thy limbs should linger in lowly dishonour,
Ransom and price of the world, veiled from the vision of man.*

- 35 Indignum est cuius clauduntur cuncta pugillo,
ut tegat inclusum rupe vetante lapis.
- 36 Linthea tolle, precor, sudaria linque sepulcro,
tu satis es nobis, et sine te nihil est.
- 37 Solve catenatas inferni carceris umbras,
et revoca sursum, quidquid ad ima ruit.
- 38 Redde tuam faciem, videant ut saecula lumen,
redde diem, qui nos te moriente fugit.
- 39 Sed plane implesti remeans, pie victor, ad orbem,
tartara pressa iacent nec sua iura tenent.
- 40 Inferus, insaturabiliter cava guttura pandens,
qui rapuit semper, fit tua praeda, Deus.
- 41 Eripis innumerum populum de carceris mortis,
et sequitur liber, quo suus auctor adit.
- 42 Evomit absorptam trepide fera bellua plebem,
et de fauce lupi subtrahit agnus oves.
- 43 Hinc tumulum repetens post tartara carne resum-
belliger ad caelos ampla tropaea refers. §pta,

35 *Ill it beseemeth that thou by whose hand all things are encompassed,

Captive and bound shouldst remain, deep in the gloom of the rock.

36 *Rise now, O Lord, from the grave and cast off the shroud that enwrapped thee;

Thou art sufficient for us, nothing without thee exists.

37 Loosen the souls that have lain long bound in the prison of darkness;

Loosen and raise upon high all that has fallen on death.

38 *Show us thy face once more, that the ages may joy in thy brightness;

Give us the light of day, darkened on earth at thy death.

39 Now is thy promise fulfilled; good victor return in thy glory; Hell lies crushed at thy feet, powerless to injure again.

40 Death the devourer of all, insatiate, yawning, abysmal, Seizing its prey evermore, now has been seized as thy prize.

41 *Out of the prison of death thou art rescuing numberless captives;

Freely they tread in the way whither their Maker has gone.

42 Stricken with fear at thy coming, the monster releases his victims;

Snatched from the jaws of the wolf, saved are the sheep by the Lamb.

43 Rising from darkness and death, in thy body immortal, thou bearest,

Warrior God, to the skies, trophies of ample renown.

— Part III, Page 25 —

The long poem, beginning *Tempora florigero*, is the major part of a poetical epistle addressed to Felix, Bishop of Nantes. 'In it (Walpole says) Fortunatus dwells with much poetic force and with deep religious feeling upon the beauty of spring, which has come in her gayest attire to greet her risen Lord. In this . . . Fortunatus displays his powers at their best. Not only does he give a brilliant view of the external aspect of things, but he endows nature with a soul, much as a modern poet might. Each verse brings a fresh trait, a new point of beauty and of exultation, and all this rejoicing is brought into connexion with the resurrection of Christ.'

From this long poem the Church formed her most famous Easter Processional, *Salve, festa dies*, a hymn which has been sung from that day to our own. As the arrangement of the verses varies greatly in the early hymnaries, I have thought it best to print the unaltered text of the first 43 couplets, rather than any of the innumerable *centos* selected therefrom. The text of the entire epistle (55 couplets) is printed by F. Leo (*Monum. Germ. Auct. Antiq.* IV, Lib. iii, 9), and by Dreves (*Analeſta Hymnica*, L, 76); nearly complete in Kuhnmuensch, *Early Christian Latin Poetry*, p. 412; cento in Walpole, p. 182. I have incorporated in a new translation of my own eleven couplets by Maurice Frederick Bell (*English Hymnal* 624, with plain-song and modern tune), marking them with a prefixed asterisk. I have followed the original metre of the elegiac couplet, and have tried to reproduce something of the effect of assonance and alliteration, without getting too far away from the Latin of Fortunatus.

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A SERIES OF MEDIAEVAL LATIN HYMNS

With Selected English Renderings.

To be completed in Ten (or Twelve) Parts.



PROPOSED CONTENTS OF THE PARTS

- I. St. Ambrose of Milan, d. 397. (*Now ready.*)
- II. Aurelius Prudentius Clemens, d. circa 410.
- III. Venantius Fortunatus, d. post 600. (*Ready.*)
- IV. Anonymous Hymns of the VII-IX Century.
- V. The Carolingian Renaissance.
- VI. Peter Damiani, d. 1072.
Hildebert of Tours, d. 1134.
- VII. Bernard of Cluny, d. 1142.
S. Bernard of Clairvaux, d. 1153.
- VIII. Sequences of Adam of S. Victor, d. 1192.
- IX. Great Hymns of the Thirteenth Century:
Veni sancte Spiritus.
Dies irae, dies illa.
Stabat mater dolorosa.
- X. The Eucharistic Hymns of
S. Thomas Aquinas, d. 1274.